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*Life and Writings of the God of Literature**

(文帝全書.)

(Continued from page 420.)

THE remainder of the biography is taken up with various reappearances of Ti-kyün, which are too trifling to notice in particular. His second so-called life ended by his being poisoned at a royal feast.

Thence his spirit wandered upon the snowy mountains and met Lao Ts, of the Taoists, who delivered to him a wonderful receipt, which would bring him in accord with reason and unify his soul and satisfy all desires. Lao Ts also utters the following remarkable prophecy—"In three hundred years from now the religion of the West will enter China and you would do well to believe it."

He lived through seventeen lives as scholar and official, though the biographer states that after diligent search he is only able to discover nine lives, the remaining eight not being recorded.

Among the many posthumous titles conferred upon him are the following of the Song period—"The long-lived true king of the South pole;" "the ruler of the transformations of the nine heavens;" "the unostentatious nurture loving heavenly Emperor;" "the oft-born eternal-lived heaven-honored one."

The biographer makes the following attempt to reconcile the metempsychosis of Ti-kyün's 97 transformations with Confucianism proper. Some may object to the doctrine of a fortune-wheel (Iwen-we), saying that "if the world is the fortune-wheel of life and death, can it be that the productive power of heaven and earth is

* A paper read before the Szechow Literary Association, by Rev. D. N. Lyon.

limited to the production of so few?" (so that they must be constantly coming and going over and over again).

It is to be answered—True! but if you deny the wheel-turning, can it be that heaven's productive power is not able to multiply itself, or that it is unable to make past and present revolve? To this argument there is no reply. Hence we search for the permanent spirit. It unites when we are born, and is dissipated when we die. If what is upright and noble within us must necessarily continue in the universe and does not perish, why then need there be any doubt as to Ti-kyün living seventeen lives in the persons of scholars and great men?

Scrutinizing this matter we find that Ti-kyün passed from Confucianism into Taoism, and then passed over into Buddhism, thus in his one person completing the perfection of the three religions.

Regarding Confucianism as chief, he is the same as Confucius, so it is said—Wen Chang is the ancient Confucius, and Confucius the modern Wen Chang.

You must not think that because Confucius did not mention the fortune-wheel that he is at variance with what Ti-kyün has told us about having lived seventeen lives and harbor the thought of separating these two great men.

The life of the scholar is not easily attained. It is the result of practising virtue in a former state. If we spend it in sin, the sin will continue forever; if we spend it in creating happiness, the happiness will be everlasting.

The 11th page upper half has a table of the birth-days of Ti-kyün's family, from his grand-mother to the wife of his second grandson. Ti-kyün's own birth-day, the 3rd of the 2nd moon, heading the list.

This is followed by the inscriptions or titles on the mortuary tablets; Ti-kyün's tablet being decorated with seven high-sounding titles.

On the 12th page is an investigation of the seventeen supposed lives of Ti-kyün, only nine of which can be authentically traced.

On the 13th leaf we have a collection of extracts from imperial edicts, extolling the merits of Wen Chang, in which is a sentence reminding one of the wisdom of Solomon—"Good medicine, though bitter to the taste, is profitable in disease. Faithful words, though offensive to the ear, are profitable to the conduct."

The biography closes with psalms of praise, written by other gods, in which the most wonderful powers are ascribed to him. The remaining part of the first volume is taken up with the record

of some eighty miracles wrought by reciting the moral tracts written by Ti-kyüin, and many direct answers to prayers offered to him. The following are specimens:—

A traveler on horseback was attacked by highwaymen. In trying to escape from them his horse fell dead under him. Wen Chang let down a white donkey from heaven, for the man to ride, thus enabling him to escape.

Wen Chang sent divine warriors to assist a General in subduing a band of rebels. A messenger, climbing a mountain pass, met a tiger in the way. He looked upward and prayed to Ti-kyüin, promising to distribute 5,000 of the tract on rewards and punishments. The tiger withdrew, and the messenger passed on unharmed.

On the 23rd page we have an instance of raising the dead. One named Chang, whose wife had died, recited the rubrics Pen-yun-kyin and In-tsiäh-wen, asking deliverance from trouble. At the second beating of the drum his wife arose. On inquiry she related the following experience—"An angel, in purple robes, led me by the hand, and after following him for five or six *li*, we met a genii, who ordered us back. The angel feared that he would have to suffer for coming at the wrong time and desired to pass on, but the genii said that I should go no further. He took out the In-tsiäh-wen and gave me, which seeing, the angel left me and I came to life."

Prayers and vows to Wen Chang seem to have been equally efficient in healing disease, in saving people from drowning, in obtaining literary honors, in assisting women in child-birth, in giving offspring to the childless and in securing promotion in office.

The following are ten prohibitory rules for conduct:—

1. If there were no parents, you could not be born; if there were no rulers, there would be no individual liberty. You ought to perfect yourself in faithfulness and filial piety, so as to requite favor. *Thou shalt not disobey.*

2. Without benevolence, there would be no rest of heart; without leniency, you cannot reach the masses. You ought to enlarge your liberality, so as to benefit and assist the greatest number. *Thou shalt not be cruel.*

3. Without sincerity, it is impossible to perfect the heart; without faith, it is impossible to trust men. You ought to put away fickleness and deception, so as to preserve the heaven-born truth. *Thou shalt not deceive.*

4. Without propriety, how shall you guard your person; without uprightness, how shall manners be corrected. You ought

to walk according to precedent, and from this set in order great matters. *Thou shalt not be reckless.*

5. Without modesty, you cannot protect the person; without chastity, you cannot rise to respectability. Drill yourself in purity, so as to become of respectful bearing. *Thou shalt not covet the unclean.*

6. Without broad views, you cannot extend virtue; without severity, you will not be able to govern. You ought to enlarge your estimate of others, so as to incite them to self-control. *Thou shalt not be overbearing.*

7. Without diligence, there is no skill in occupations; without perseverance, there is no perfecting of labor. You ought to think of being thoroughly aroused, as though time were to last forever. *Thou shalt not be idle.*

8. Without abstraction, there could be no massing of principles; without the practical, there is no approach to happiness. You ought to be respectful and obliging, so as to keep up the original fund of good spirits. *Thou shalt not be fickle and trifling.*

9. Without seclusion, there is no collecting of the thoughts. You ought to observe seasons of quiet retirement, in order to nourish the essential powers. *Thou shalt not hurry or be boisterous.*

10. Without harmony, you cannot be even-tempered; without gentleness, you cannot act well. You ought to cultivate leisurely thoroughness, so as to put away perversity. *Thou shalt not angrily persecute.*

BEING IN SYMPATHY WITH PARENTS.

Vols. 5, 18—*Cautionary Precepts.*

All who are children should require the sympathy of parents. Think of this body, the bones of which come from the father, and flesh from the mother. If one pore of the skin or one hair of the head is injured, the parents suffer, and how can the son be happy?

The heart is the lord of the body, the complete harmony of the whole is from the parents. One unfilial act is losing the parental source. Filialness, the head of all duties, takes its rise in the heart. Give attention to parents when they are asleep; awake, in cold and heat, and reverently at all times anticipate their wants. Whenever you do anything think of comforting your parents. When you speak a word, think of telling your parents. Pay attention to the countenance of your parents. If they are pleased I yield to them; if they are sad, I must dispel the sadness. If I go out, I must tell them, lest I do something bad and bring them misfortune; if I return, I must tell them, lest my bad reputation should grieve

them. Break away from bad habits, and constantly be in great fear of offending. Though not daring to sin by word or deed, yet beware, lest you sin in thought and deceive your parents, and lest your heart-sins involve your parents also.

I have hands and feet, which are the same body with that of my parents; step-brothers are also included in the heaven-born relationships. Beware, lest by quarrelling I injure and divide the parental body. Uncles and grand-fathers are from the same root, and the ancestral tribe is one family. Beware, lest by strange separations I wound the bones and flesh of my parents.

The ancestors are my progenitors. Beware, lest by failing to serve them I rebel against the filial thoughts of my parents.

Grand-children are my posterity. Beware of neglecting to instruct and rear them, lest I break the parental line of succession. The duties of husband and wife are those of son and daughter-in-law. Beware of a breach of peace causing my parents to be uneasy.

I have blood relations, who are related to my parents. Beware of loosing the accustomed good feeling toward them, thus disturbing the peace of parents.

There are rulers above me, who are under the control of my parents. Beware of being unfaithful, lest my parents on account of it disobey.

Beneath me are the common people and other creatures that were reared at the same time with my parents. Beware, lest by not pitying them I damage the happiness of my parents. Outside I have friends who are companions of my parents. Beware, lest by breach of faith I destroy parental friendships.

My teacher is law to me, who has also been admonished by my parents. In serving him, beware of omitting what is right, lest he should disobey the instructions of my parents.

Robbers and fortune-tellers were avoided by my parents. Beware, lest by careless alliances I come into opposition with the purpose of my parents.

In the 29th chapter we have an account of the ghosts of pestilence and the charms and incantations used in destroying them. A note tells us that it is very important to know the name of the ghosts, as by thrice calling the name of a ghost he is destroyed.

The East has a ghost called Chang Yun-peh, whose form is like a rabbit's head. He rules the yellow-pestilence of spring-time, caused by the miasm from rotten wood.

In the South there is the ghost Liu Yun-dah, taking the form of a tiger's skin. He brings the red pestilence, malignant fevers of summer, arising from the miasm of fire.

In the West there is the ghost Chao Kong-ming, in the form of a rooster's comb. He brings the diseases of autumn—the white pestilence—the miasm of decayed metal.

In the North there is the ghost of the black pestilence, called Chong Z-siu, in the form of a crow. He brings typhoid fevers, the miasm of dirty pools.

In the middle region there is the ghost of the yellow pestilence, called Swen Nyih, in the form of a donkey's head. He brings diseases of the four seasons, arising from the miasm of ordure (notice that this ghost rules the year through).

A calendar is appended, giving place of ghost on certain days of the month and the time of day when he arrives and departs.

The following is a formulary for cursing a ghost—"I know your name; I know your surname. If you do not go, let the thunder-god destroy your form—*An-kyih-ling*, *An-kyih-ling*—I adjure thee to come quickly and remove this baneful poison, and destroy this yellow misfortune, and punish these fierce sprites and cast out utterly this pestilence. If you resist my orders you shall, by one thunder-clap, be changed into a cloud of dust. Heed this as promptly as you would an imperial mandate."

Pills for expelling ghosts are used freely. Possibly the idea that foreigners give medicine to inquirers to make them willing to join the Church has its root here.

The ingredients called for are as follows—"Yellow lotus, skull-cap, yellow cypress, becho-nut, liquorice, fragrant aconite, sweet basil, one ounce of each. These must be pulverized on the day of the autumnal equinox. Then boil a strong decoction of two ounces of sliced rhubarb and strain. Boil this liquor to a thick syrup and mix in the above ingredients and make up into pellets, coating with cinnabar and hartall, giving a final coating of gold foil. Take one pill for a dose, washing it down with cold water."

The work contains a large number of charm characters, which resemble somewhat the human form. A circle near the bottom is used for writing the name of the ghosts to be exorcised. The names are written one upon another in this circle, and then blotted out with ink, signifying that the evil spirit has been destroyed.

The lot-cup (Ts'ien-tung) used in worshipping Ti-kyüin contains 97 bamboo slips, one for each of the transformations. These are numbered to correspond to printed slips kept by the priest, containing answers to prayer.

No. 1 is approximately translated as follows—"Life's affairs are like flowers falling by the stirring winds. In the three thousand worlds man's life is endless. Clearly discriminate and remember

that returning home is like a dream. You will still be detained three years east of the river Cheh (? live three years longer.)"

These answers are purposely made exceedingly vague, so as to admit of any explanation suited to the condition of the worshipper. The skill of the priest is called in to get some meaning out of these senseless enigmas, and herein they lie in wait to deceive the ignorant.

Passing by a mass of minutiae in regard to the mode of worshipping Ti-kyün, we come to the last volume, which contains a treatise entitled, "Important principles for subduing and controlling the subjective and objective, so as to secure complete repose."

Chap. I—*Motion and Rest*. (動靜).—In motion, rest; in rest motion. Motion then rest, rest then motion. Motion and rest at the same time. Rest and motion without loss. Loss necessarily implies motion and rest. But how can we have rest without motion, or motion without rest? The more motion, the more rest. If motion is continued, the rest will be continued. Motion and rest is certainly motion and rest.

Chap. II—*Sincerity and Clearness* (誠明).—Sincerity is clearness, clearness is sincerity. Repeated sincerity is necessarily clear; repeated clearness is necessarily sincere. Sincere clearness must be sincerely clear; clear sincerity must be clearly sincere. Without clearness there can be no sincerity. You must be clear, then you will surely be sincere. Clearness is the same as sincerity; sincerity the same as clearness. Clear clearness is clear sincerity; sincere sincerity is sincere clearness.

Chap. III—*Diligence and Perseverance* (勤恒*).—Perseverance must be diligent. By diligence you may persevere. The persevering are diligent; the diligent are persevering. If there be persevering diligence, the perseverance is diligence; if there be diligent perseverance, the diligence is also perseverance. If perseverance is not diligent, it is not perseverance; if diligence is not persevering; it is not diligence. Diligence is the diligence of perseverance; perseverance is the perseverance of diligence. Therefore persevere diligently and diligently persevere.

Chap. IV—*Relationships and People*.—If there were no relationships, how could there be the people; if there were no people, how could there be relationships.

People are relationships, relationships are people. The people do not get outside of the relationships; the relationships do not get outside of the people. People are relationships; relationships are people. How can the people be separated from the relationships, or the relationships from the people.

* This chapter is especially suitable for learners of the Chinese language.

Chap. V—*The Mind and Spirit*.—If there was no spirit, could there be mind? if there was no mind, could there be spirit? The spirit is the spirit in the mind; the mind is the mind in the spirit. The spirit is in the mind, and the mind is in the spirit. The mind and spirit are called different names, but are really one mind-spirit.

An interesting commentary on this Chapter I have translated as follows—Theories of mind and spirit are not new. The union of emptiness and air (虛 and 氣) is called spirit (性). The union of spirit with consciousness (知覺) is called mind (心).

The mind has its beginning in the spirit; the spirit is completed in the mind. The spirit precedes the mind. All that is unchangeable belongs to a later period. The spirit alone belongs to a former period. The spirit was complete before the mind, and yet is bestowed with the mind.

Without the spirit the mind is not intelligent. The mind is the abode of reason (理). As to what is said of the mind completing the spirit, the latter is not conscious of being governed by the mind. The spirit does not act, but the mind acts. The spirit is silent and unmoved; the mind is moved upon and comprehends. Hence righteousness, benevolence, propriety and knowledge have their source in the mind. Is not the spirit in the mind?

The spirit is unconscious. The mind is self-conscious. By meditation and repose the spirit is perfected. Is not the mind within the spirit?

Though the spirit precedes the mind, it yet dwells within the mind. Though the mind came after the spirit, it yet is within the spirit.

Though you distinguish one by the name mind and the other by the name spirit, still you must first have mind, then you may nourish the spirit, and nourishing the spirit must come from using the mind. Therefore mind is not spirit, and yet they are united; spirit is not mind, and yet spirit and mind harmonize. So after all they are really one and the same.

Chap. VI—*Purity and Peace* (清寧).—Heaven is pure, earth is peaceful. The pure will certainly be peaceful; the peaceful will certainly be pure. If the purity be continued it is lasting purity, and out of it arises peace. If peace be continued it is lasting peace, and within it abides purity. Ever increasing purity is ever increasing peace. Pure peace is peaceful purity.

Chap. VII—*Ghosts and Men* (鬼人).—This, as may readily be seen, is the most remarkable of the series. As the Chinese are most sincere believers in ghosts, we might expect something more

than ordinary in their ghostology, and we are not disappointed, as appears from the following translation :—

A ghost is the corrupt part of man, and man is the pure part of a ghost.

A man can be a ghost, and a ghost can be a man. The man and the ghost are mutually related. Why separate man and ghost?

The ghost becomes a man, then man must become a ghost.

If a man does not become a ghost, he will surely be able to perfect manhood.

It is difficult for a ghost to become a man, because it has fallen to ghosthood, and because it has lost manhood.

A man is a ghost ; a ghost is a man, but all men are not ghosts. neither is every ghost a man.

COMMENTARY.

In the universe there is only one producing energy, which is either collected together or scattered. The sun comes out and growth stops, and the energy comes together producing form. The sun goes down and the energy is dissipated, because the perfect must return to its source. For this reason the ghost is the vapor of *ying*, which is impure; and when the *yang* in man ends, and the *ying* is complete, he must become a ghost.

Man is the vapor of the *yang*, which is pure. When the *ying* of the ghost reaches its limit, the *yang* arises, and he must become a man. The impure part of man descends to become ghost. This is what is meant by a man becoming a ghost.

The pure part of the ghost ascends and becomes man, that is, "a ghost may become a man." Given a certain kind of man and he will become a ghost; given a certain kind of ghost and he will become a man.

If it is a man, he is the beginning of a ghost ; if it is a ghost, it is the winding up of a man. What need is there for distinguishing one from the other? When the vapor in the man rises and does not depart, he continues to breathe without difficulty. But if he lives a hundred years, he cannot escape dying and becoming a ghost. Is not the doctrine that if a ghost becomes a man, the man must become a ghost, established?

But there are men who do not become ghosts. Those who can be respectful without feeling ashamed, who can be submissive without deception, who can obey to perfection the rule of life and are able to preserve their natural force unabated, secretly cherishing growth, will become Buddhas or Genii and not ghosts. The ghost may become a man, but why is it said to be difficult? It is certainly because of the fall of the ghost. When it was a man, it was

depraved and stingy, breaking over laws and relationships, and thus became a fallen man; then it became a fallen ghost. It must certainly make for itself a million merits before it can return to manhood. *Here lies the difficulty.* When it says, a man is a ghost, a ghost is a man, it means that the two change places with one another. Since if man fulfills his manhood, he rises above the common level and does not stop with manhood; how then can he become a ghost again? If a ghost is unable to escape from ghosthood, he continues a ghost, till finally his identity is destroyed; and if he gets so low that he cannot be a ghost, how can he become a man again? The dividing line between man and ghost may be in a single thought or in the smallest possible transgression.

How dare you then be careless!

This chapter points out the road to perfection, which leads men upward. Will they still fall away and become ghosts? Who, except *men*, are able to fully observe the above lessons?

Begin with the doctrine of motion and rest, practise sincerity and clearness, be strong in diligence and perseverance, perfect yourself in the human relationships, correct your mind and spirit, fulfill the ends of purity and peace and have a reverent fear of men and ghosts, and you will find a pure and peaceful road to the end."

CONCLUSION.

What insight into Chinese modes of thought and Chinese religion and morality do we get from reading such a book as this?

1. We are struck with the unbounded credulity of the Chinese and the lack of anything like a love for the truth. There is nothing too absurd for them to believe, and nothing too false for them to defend. The authors of these writings profess to reconcile all the vagueries of the three religions and claim for them equal respect and credence.

There is an utter disregard of historical accuracy; facts, so called, being manufactured wholesale. Many of the imperial edicts, purporting to have been written by former Emperors are, as we have strong reasons to believe, pure forgeries, hatched out of the fertile brain of unscrupulous scholars and incorporated in this collection without the least compunction of conscience.

2. We find no god here, but deified man or deified nature. Heaven, earth and man are the three highest powers known to the Chinese. Their cosmogony is a jumble of words which begins with chaos and ends in confusion. The absence of the logical faculty and a painful lack of discrimination are conspicuous features in all their discussions.

3. As in most Chinese literature, so here, the staple commodity is the threadbare subject of filial piety. This is the one centre around which all thoughts revolve. It is filial piety hashed and rehashed and served up in the same tasteless humdrum way from the days of Yao and Shun to the present. The chief end of man is (according to Chinese notions) to worship *his parents*, that his parents may enjoy *him* forever. I wonder that there is a boy or girl in China who does not hate the very mention of filial piety.

4. We notice that the "Wen-chang Ti-kyün," around which these 18 volumes of fable and falsity, vanity and vaguery, are grouped, is the patron saint of the Chinese literati, the men who turn up their noses at Western philosophy and ethics and religion as being beneath their high-toned natures to investigate.

5. We may well be thankful that in preaching Christ to this people we do not follow cunningly devised fables, but a system of truth that shines out clear as the sun at noon-day, a light which is able to dispel the thick cloud of intellectual and moral darkness which hangs like a death-pall over China's millions.

We need not be ashamed of the gospel regarded simply as a system of philosophy. It is the only wisdom that can satisfy an inquiring mind, and its Christ crucified, the only way of peace and purity. And we will continue to preach it till the "shadows flee away."

"And when the autumn winds blow bleak
And the autumn moon grows pale
Then the true Christ we find to be,
"Not a mere passing guest," but one who leads
On forever; nor yet in endless circles bare
But through fields of thought untold
Ever changing, EVER NEW, EVER GLORIOUS."

The Archimandrite Palladius.

A BIOGRAPHICAL NOTICE.

THE unveiling of a statue is often an occasion for bringing into view the facts of the life of its subject. A monument less perishable than marble has just been erected to the memory of this eminent scholar, on the completion of his dictionary by Mr. Paul Popoff, First Interpreter to the Russian Legation in Peking. It is a large work of over twelve hundred folio pages, and sixteen years of life, eight for each of its author's, are embodied in it. It was printed at the press of the Imperial College in Peking; Russian type, paper and compositors being imported for the purpose,

and the expenses being defrayed by the Russian Government, which finds its interest in promoting the learned labors of Russian scholars.

It was Mr. Popoff's privilege to accompany the Archimandrite on his homeward voyage, twelve years ago, and by kindly services to comfort the last hours of the distinguished missionary. The unfinished dictionary he accepted as a kind of legacy, and instead of appropriating the labors of his predecessor, as some would have done, we see him consecrate eight years of toil to the completion of the task, and then with noble disinterestedness ascribe the whole honor to the original author. Filial piety may wrong itself, but the world, when informed of the facts, will not be unjust in its judgment. While honoring the memory of him who laid the foundation, it will not forget what is due to the architect who completed the superstructure. *Finis opus coronat.* With the general learning of the one are combined special studies of the other, which result in a complete whole, the value of which Russians only can properly appreciate. Though both names appear on the title page, Mr. Popoff accepts for himself the humbler office of editor, conceding to Palladius the honors of authorship; prefixing to the work a copy of his likeness, and devoting a long introduction to a narration of the facts of his life.

It is from this introduction that I derive the contents of the following pages. The easy task of abridgment I undertake with the more pleasure, as for many years I enjoyed the friendship of the worthy man whom they commemorate. I first met him in 1858 at Tientsin, during negotiation of the treaties, when he was acting as special interpreter for the Russian legation as I was for that of the United States. He was ten years my senior, and in my youth and inexperience I looked up to him with great reverence, a sentiment that was augmented rather than diminished by the more intimate acquaintance of succeeding years.

Among the Russian sinologues of recent times, says Mr. Popoff, one of the most prominent places belongs to the Archimandrite Palladius, late chief of the Ecclesiastical Mission in Peking.

His laic name was Petre Ivanovitch Koporoff, and he was born on the 17th of September, 1817, in the province of Kason, where his father was a parish priest. The young Petre, having received the elements of a sound secular education, resolved to enter the service of the Church, and with this view obtained admission to the Ecclesiastical Seminary of Kason. Here he soon distinguished himself, and as a reward was sent to pass the last year of his curriculum at the Theological Academy in St. Petersburg. Just

then the twelfth mission to China was in process of organization, and Petre Koporoff, whether from zeal for the propagation of the faith, or from a desire to advance his Oriental studies, it is not easy to say, expressed a wish to join the mission.

Becoming a monk, he took the name Palladius and arrived in Peking in September, 1840. Here he gave himself to unremitting study, and being possessed of unusual powers of acquisition his attainments were prodigious. In the department of Buddhism alone, as Professor Wassilieff informs us, he read through no fewer than 750 volumes of Chinese books, comprising in fact the entire literature of the subject.

Owing to his extraordinary proficiency in learning, taken in connexion with other high qualities, Palladius was selected as a candidate for the headship of the next decennial mission.

Returning to Russia, he was raised to the dignity of Archimandrite in June, 1848, and arrived in Peking as chief of the new mission in October, 1849.

Here he labored with exemplary fidelity for ten years, winning fresh distinction in his three-fold character of ecclesiastical chief, diplomatic representative and Oriental scholar. By recommendation of the Foreign Office, His Majesty the Emperor of Russia conferred on him an order of St. Anne of the second class, and that of St. Wladimir of the third class, together with a life pension of 2,000 roubles.

Such was his reputation as a scholar and as the successful chief of a mission which required tact and ability that he had before him the most tempting offers of ecclesiastical preferment. The dignity of Bishop was in fact offered to him, as also the post of superior in one of the richest of Russian monasteries, but averse to pomp and splendor and perhaps fearing that they would withdraw him from his favorite studies, he declined both.

In August, 1860, he was appointed chaplain to the embassy in Rome, and during the four years spent in the eternal city, he not only mastered the Italian language, but spent much time in studying the antiquities of the Christian Church. The results of these investigations appeared in a series of letters published in the pages of a Russian Ecclesiastical Review. A jewelled cross from the Imperial cabinet was conferred on him as a mark of approval of his services in Rome.

Meanwhile the period having come round for a new mission to China, the position of chief was offered to Palladius and by him gladly accepted; his choice of a post no higher than the one which he had held ten years before showing how strong was his attach-

ment to the mission. On its religious side it fulfilled the aspirations of a pious soul, while in its scientific aspects it presented invaluable facilities for extending his Oriental studies.

It was in April, 1865, that he entered Peking for his third mission, and there he remained, with one brief interval, for thirteen years, until age and infirmities compelled him to vacate his post to return no more. The interval referred to was a voyage of exploration in 1870-71 through the Manchurian provinces of the North-east. Undertaken at the instance of the Imperial Geographical Society of Russia, its results in respect to ethnography and archeology were deemed so important that he was awarded a medal by the International Congress of Geography in Paris in 1875. "The rest of his sojourn in Peking" (from the spring of 1871), says Mr. Popoff, "was devoted almost exclusively to his Chinese-Russian Dictionary—a work which he regarded, not without reason, as a resume of his knowledge of China, acquired by more than thirty years of patient labor. The hand of death which struck him at Marseilles, on his homeward voyage, in the spring of 1878, left the undertaking far from complete. It fell to my lot to finish it, as it had fallen to me to close the eyes of this corypheus of sinology."

As to his character, its leading features show themselves in the preceding outline—an insatiable thirst for knowledge, indefatigable patience in the pursuit of it and conscientious devotion to the duties of his office; but it may not be out of place to add a few words on the same subject.

His spiritual charge consisted chiefly of a small colony of Christian Tartars brought to Peking by the Emperor K'anghi from the town of Albazin, much as the tribes of Israel were carried away by their Babylonian conquerors. It was this colony that gave occasion for the Ecclesiastical Mission, and it was adroitly used by the Russian Government as a means for keeping up diplomatic relations with a shy and exclusive neighbor. Not only did the Archimandrite Palladius show himself a good pastor in providing for the spiritual wants of his flock; he was freehanded and liberal in giving them material aid whenever it was required. A tablet to his memory, suspended in their Church and bearing the inscription 以永終譽, attests their gratitude.

"He was," says Professor Wassilieff, "a man of the utmost modesty. Discreet and kind he treated everybody with Christian indulgence; never condemning anybody and never roused to fanaticism. In a word he was a man whom it was impossible not to love and respect."

Holding a high place in the affections of his own countrymen, he was esteemed and loved by many of other nationalities, and the representatives of other nations sometimes sought his advice on questions of diplomatic importance.

It only remains to append here a list of his principal writings:—

1—*A Life of Buddha*, published in 1852, and afterwards translated into German. It contains a masterly sketch of the philosophic doctrines of India, contemporaneous to Buddha, showing how the doctrines of that great reformer were derived from teachings and conditions anterior to his time.

2—*A Historical Sketch of Ancient Buddhism*.—This is a sequel to the preceding. It presents the reader with a general picture of Buddhism from the death of Buddha to the time of Christ, comprising a period of about six centuries.

3—*An Ancient Mongol Account of Genghiz Khan*.—This is a translation from the Chinese of a very rare book—*Yuen-ch'ao Mi-shi*—or “Secret History of the Yuen Dynasty.”

4—*An Ancient Chinese Account of Genghiz Khan*.—This is a translation of a rare manuscript containing a biography of the famous conqueror.

5—*Ancient Traces of Christianity in China*.—Besides giving an account of the Nestorian Christians under the three dynasties of T'ang, Sung and Yuen, the author supplies much valuable information as to the Guebers, Manicheans and Jews in China.

Besides the above works, a number of important articles of less extent may here be mentioned:—

1—*Journey of Ch'ang-c'hun, a Taoist monk, to the Court of Genghiz Khan*.

2—*Trade Routes across China and her Dependencies*.

3—*My Peking Diary—a Record of Events connected with the signing of the Treaties of Tientsin*.

4—*Mohammedans in China*.

5—*The Road from Peking to Blagoveschinsk*.

6—*Elucidations of Marco Polo's Travels in North China*.

7—*Historical Sketch of the Usuri Country*.

8—*A Week in a Chinese Temple*.

“This little narrative,” says Mr. Popoff, “exhibits the author's powers of narration to great advantage. Clothed with poetic charms, yet truthful and simple, it gives us a vivid picture of Chinese life and superstition.”

In looking over this double list it is impossible to repress a sigh of regret that the most of these works remain locked up in the Russian language. Would it not be a meritorious performance for

some Russians from the shores of the Baltic to put them into German and so render them accessible to the rest of mankind?

The Dictionary, which he left unfinished, is after all the *magnum opus* of the Archimandrite's prolific pen. Mr. Popoff gives a formidable catalogue of native and foreign dictionaries on which the joint authors have drawn for assistance, and adds that "not one of them gives as such complete, exact and full definitions of all terms connected with the three great religions of China as does this work of the lamented Archimandrite."

In bestowing eight years of patient labor on the completion of that work, Mr. Popoff has not merely erected a monument to the sainted missionary, but added much to his own reputation, and done honor to his country. Happy the author who finds for his literary executor a man of like mind; capable, conscientious, laborious, and far more solicitous to lay immortelles on the tomb of the departed, than to gather fresh laurels for his own brow!

W. A. P. M.

Pearl Grotto, near Peking, 6th August, 1889.

Chinese Law on the Ownership of Church Property in the Interior of China.

BY REV. GILBERT REID, M.A.

(Continued from page 426.)

Section II.—Special Limitations to the General Right.

The political favors that have accrued to missionary work in China are in one sense the outgrowth of international relations, while in another sense they have been the generous action of the Chinese Government, passing even beyond the original and strict interpretation of the Treaties. Of all the nations where extra-territorial jurisdiction has prevailed, we doubt if any has granted as many favors to foreigners as the China of to-day. Not even has Japan under the same condition allowed an equal degree of liberty to foreigners to reside in the interior and purchase property at their pleasure.

Acknowledging the general good attitude of the Government as such towards Christianity, or merely the phase of the ownership of ecclesiastical property, we must likewise observe the many obstacles which stand in the way, some of which are legal restrictions, while

others may be only an ignorant misconception, an ingenious subterfuge or a clever equivocation.

As a minor matter of consideration, we will first notice that foreigners in wording a deed for the transfer of property should, under certain circumstances, avoid the words "sell" and "purchase," if only used by themselves. To be sure the legality of the use of such words is beyond all doubt at present, both from the official statements of the Tsung-li Yamén and from the many precedents of the past; and yet there are certain innate prejudices of the people and the Throne that come athwart this liberal understanding. In the ancient sense of China all the land was understood as belonging to the Emperor, while the people were only the tenants. Hence in an ancient book it is said, "All in the empire is the king's land."* In the Chinese code of laws,† though the one word to "sell" is sometimes used, more often there is coupled with it the word to "lease" or "mortgage."‡ In the Treaties this feature is still more noticeable. While the Russian Treaty uses the word to "purchase";§ the British Treaty uses the word to "hire" or "lease";|| the American and German Treaties to "rent" and to "hire" or "lease";¶ and the French Treaty, even in its famous clause, the two words "lease" and "purchase" joined together.** Hence the missionary at times may well adopt an expression which gives no offence, and yet may mean in actuality as much as a stronger expression. One may even adopt the phrase "perpetual lease,"†† and add the words "for a possession forever,"‡‡ certainly a strong enough expression for even the most orthodox. Also as a slower method one may take a lease of a piece of land for a certain number of years, with the agreement that when redeemed, not only the original price shall be restored, but also compensation be given for all expenses in the erection of buildings; and then, when the original owner cannot redeem or is unwilling to redeem, a new deed may be made out for actual sale, this being a regulation of the Chinese code.§§ In case a missionary is more anxious for residence in an important place united with peace and goodwill, it is oftentimes more advisable to rent than purchase, at least until the sanction and support of the officials or gentry are secured. In fact we believe that missionary work should frequently be prosecuted

* 普天之下莫非王土。

† 大清律例。

‡ 典賣地畝。

§ 置買地畝。

|| 租地。

¶ 租賃民房或租地。

** 租賃田地。

†† 永遠典租。

‡‡ 永遠爲業。

§§ 例云若賣主無力回贖許覓中公估找帖一次另立絕賣契紙

more slowly rather than energetically, at least in the matter of property speculations. When, however, a favorable opportunity comes, there should then be no hesitant move, but action determined, as well as moderate and reasonable. The Church merely waits to enter the open door, whatever be the time or the circumstance.

A still more important limitation, and of great resource to the Chinese, has been Article XII. of the American Treaty of 1858. There are five points capable of supporting the anti-foreign and conservative spirit. First, there is the clause, "citizens of the United States, residing or sojourning at any of the ports open to foreign commerce"—a clause which grants no right to Americans in the interior. Secondly, there is the clause, "shall be permitted to rent houses and places of business or hire sites"—a clause which grants no right to *purchase* property. Thirdly, there is the clause, "some objections offered on the part of the inhabitants"—a clause which places power not merely in the hands of the adjoining neighbours, but of any or all of the people of the place. Fourthly, there is the clause, "respecting the place"—a clause which in Chinese plainly yields to the geomantic superstitions of the Chinese.* Fifthly, there is the clause, "shall not unreasonably insist on particular spots"—a clause which places the foreigner in the attitude of apparent illegal resistance, if objections are raised by the inhabitants of the place.†

These clauses have frequently been incorporated in anonymous placards in the interior, not only where Americans have been concerned, but also as the strongest means for resisting the missionaries of other countries. It is evident that if missionaries relied for action on the apparent meaning of this one Article, they would be limited to the ports, and that, too, in a very restricted sense. How is it, then, that Americans as well as others are found in so many places away from the ports, and are successful in the location of residence and the purchase of property? To understand this anomaly, we offer a few explanations on the bearings of the Article to-day.

First, American missionaries do not rest their action on this Article at all, but on Article XXX., which insures that "should China grant at any time to any nation any right, privilege or favor," "such right, privilege and favor shall at once freely enure to the benefit of the United States." Since the Treaties of China with other powers, or the special negotiations that have been made, contain no such restrictions to missionaries, but rather the most liberal toleration, it is evident that Americans participate in all such advantages. Secondly, while the Article refers only to the ports of trade, there is no clause prohibiting Americans from residence in

* The last two clauses read—居民居不關方向。

† The clause reads—勿許強租硬占。

the interior. Thirdly, it is plain that as foreigners utterly disbelieve in any geomantic influence, no such idea could really have been intended in a Treaty, especially where two learned missionaries like Drs. Williams and Martin were acting as interpreters. Hence the English rendering contains no such idea, and the Chinese phraseology need not necessarily be confined to that idea but may merely be a concise expression concerning the bearing of the location. Fourthly, it is clear that if objections are raised, they must be reasonable and must in some way concern the real welfare of the people. Hence the Chinese expression literally translated reads, "if there is no hindrance to the dwellings of the people." If the people remain as before uninjured, the basis for objection would be no other than that of mere personal feeling. Hence the Treaty of Norway and Sweden, Art. XVII., while in many points the same as the American Treaty, yet in one particular makes a change, reading thus: "Having due regard to the feelings of the people."* This leads us to make the fifth explanation, viz., it was evidently intended that Americans in purchasing property should consider the feelings of the people. This is implied in the expression, "shall not unreasonably insist on particular spots," as well as in the general tenor of the whole Article. But granting this, it was never implied or supposed that the duty of considerate and courteous action rested only with the foreign guests. Hence immediately after the expression above cited occur the words, "but each party shall conduct with justice and moderation."† If one party fails to carry out the compact by acting immoderately, it is by no means improper for the other party to maintain an unyielding position, until the feelings of both parties are fairly considered. On the other hand the French Treaty of 1860, Art. VI., grants the missionaries the right to purchase and build "at pleasure."‡ A similar idea occurs in the German and Spanish Treaties.§ Even the Treaty with the United States of 1868 recognizes "free immigration" "for the purposes of curiosity, of trade, or as permanent residents."¶ Americans, therefore, while legally insisting on the rights that accrue to them from similar rights accruing to others, need never resent the principle of the earlier Treaty of 1858, though doubtful perhaps of its particular phraseology.

A third limitation to foreign missionaries in the purchase of property is that mentioned in the previous section, viz., that all property purchased in the interior of China must not be purchased in the name of foreigners, but in the name of the Church. To be sure

* 體察民情擇定地基

† 務須各出情願以昭公允

‡ 租賃田地建造自便

§ 皆聽其便

¶ 或願常住入籍或隨時來往聽其自便不得禁阻

there have been cases where foreigners in their own name or in the name of a foreign Church or society have succeeded in purchasing property, but this was probably due to the ignorance both of the foreigner and the local official, each alike knowing that some right existed, but not knowing the special regulations. These regulations, as agreed upon by the Tsung-li Yamén, have already been published by H. E. Li Hung-chang in a very valuable book containing the chief law and law-cases of China with foreigners, a book which is largely used by high Chinese officials as a guide in the management of foreign affairs.*

A fourth restriction is the requirement to inform the local official.† In accordance with the agreement of the Tsung-li Yamén with the French Minister in 1865, this duty rests with the seller and prior to effecting the sale. That this part of the agreement has frequently been neglected by missionaries, it is needless to prove. In Peking, resting under the shadow of the Legations, the deeds are even unstamped, nor are the officials informed even after the sale. That there are some who still oppose all consultation with officials in the matter of securing property, is also true. That there are oftentimes obstacles placed in the way for securing property, when once an official is informed, is already current knowledge. Nevertheless, we are inclined to think that as our right to live in the interior and prosecute our work as missionaries has been so magnanimously granted us by the Chinese Government, we should not ignore a particular regulation, merely because in certain cases we may apparently be frustrated in gaining our desires. Our work is more that of teaching truth and practicing righteousness, than that of securing property. In accordance with the French Treaty of 1858, Art. X., the Treaty with Norway, Art. XVII., and the Austrian Treaty, Art. IX., the local official and the Consul are to consult together about the site and purchase of property at the ports. So in the interior, the missionary either by letter or interview should first consult with the officials, and at least secure the general sanction. Such a matter can oftentimes be better accomplished by the missionary than by any native willing to sell. Acting on such a basis there are several advantages: first, the action would be in accordance with law and more creditable to the honesty of the missionary; secondly, in case of opposition and litigation there would be the greatest probability of ultimate success; and thirdly, though engaged in an unpleasant task, there yet would be a rare opportunity from first to last to urge with the most influential the demands of fairness, reason and propriety. For missionaries to make

* The title is—通商章程成案彙編.

† 賣業之人須令於未賣之先報明該地方官請示應否准其賣給.

laws of their own and ignore the clear demands of "the powers that be," merely to 'get ahead' of officials and people in the purchase of property, is to our mind a short-sighted policy, and not for the ultimate good of religion or the honor of foreign diplomacy.

Closely connected with this regulation is the prohibition of a sale that is clandestine.* While the principle just stated requires that the seller of property shall first report for action to the local official, the principle of the law-code of China requires that on completing the sale, the case shall be reported to the official, the deed stamped, the proper fee paid, and the name recorded on the registry for the payment of the taxes in the future.† To purchase property without the knowledge of the official is contrary to strict law, and is liable to punishment. The offence is supposed to be of two kinds, one against the official for not paying the fee required for a stamped deed, and one against the people for not paying in person the regular taxes of the land. In a great many places a custom prevails of transferring property by an unstamped deed (one called a white deed), the taxes still to be paid by the original owner; but such a custom hardly indicates a permanent transaction or an out-and-out sale, and still less so when tried by the foreigner. If the transaction is to be still more secure, it is advisable to follow the general custom, though incorporated in no written law, that he who wishes to sell a property shall first give the refusal of it to the original owner, then to his own relatives and adjoining neighbours, and in case all decline to purchase, that he should gain their consent to sell to outside parties. Still further, though not absolutely necessary, it is well, if possible, to secure from the leading relatives and adjoining neighbours not only a general consent but a consent for the particular transaction. The greater the support, the more probable the success.

With the prohibition of a clandestine sale there is closely linked the prohibition of a sale by fraudulent appropriation.‡ The fraudulent act as noted in the code is of nine kinds: first, the sale of property belonging to another person; secondly, the exchange of one's worthless land for the good land of another; thirdly, the encroachment on land or houses belonging to another; fourthly, the insertion in the deed of a fictitious price; fifthly, the sale of official or Government property; sixthly, the sale by an individual of land used as a family burying-ground; seventhly, the sale of land set apart for the use of ancestral sacrifices; eighthly, the sale of buildings used for a long time as an ancestral temple; and ninthly, the sale

* 不得經將己業私行賣給如有私賣者立加懲處。

† The commentary on the Code says—稅契者典買之契當報官照價納稅。

‡ There are three expressions used—盜買盜賣, 偷買盜賣, 盜買私賣。

of land set apart for charitable purposes.* Evidently from the use of the particular term there is an intimation of a crime somewhat of the nature of a theft, and from its association as well as its general character there is also implied the element of stealth. The only security is a stamped deed, showing on its face the rightful owner. Relying on the Treaties, the missionary is especially hampered by the clauses in the American Treaty; while relying on the distinctively native code, he is especially troubled by the dangers to fraud and stealth. In the one case it is only necessary to point out the real intent or present application of the Treaty clauses; while in the other it is incumbent that he avoid faithfully the particular illegalities indicated in the code. While he may not believe every charge of fraud that is raised against him; it is well amid emphatically a litigious people to build strong on every side his defences, and to rest his action not only on the authority but the very phrases of the law.

Such, then, are the leading limitations to the purchase of property by the missionary. The law in its general character, and as including the Treaties, edicts and special conventions, is all that missionaries may reasonably expect at present for the favorable prosecution of their work. The fault in China, as in many other countries, is not with the law, but with the execution of the law. Officials, while acting in the name of the Emperor, too often subvert his gracious will, over-ride the people, and resist the progress of reform, civilization and liberty. It is for the missionary not only to nourish the religion of prayer and praise, and to bring into the Kingdom new names and new adherents, but quietly to develop new forces of justice, truth and honor that may touch the plain practical issues of life; and here and there to bring into action that new and mighty life of a divine and yet human Christianity, that may reach out in buoyant and hopeful expansion for the security and awakening of China as a nation, and make the powers that be to be in reality the ordinances of God and the joy and enlightenment of the people. Oh!

"If once all the lamps that are lighted
Should steadily blaze in a line,
Wide over the land and the ocean,
What a girdle of glory would shine!
How all the dark places would brighten!
How the mists would roll up and away!
How the earth would laugh in her gladness,
To hail the millennial day!"

*1 盜賣他人田宅 2 將己不堪田地換易 3 侵佔他人田宅 4 虛寫價錢賣立文契 5 盜賣官田宅 6 捏賣祖墳山地 7 盜賣祖遺祀產 8 盜賣歷久宗祠 9 盜賣義田

*The Contrast between Buddhism and Christianity.**

BY SIR MONIER M. WILLIAMS, K.C.I.E., D.C.L., LL.D.,

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(Reprinted by request.)

“IT is one of the strange phenomena of the present day that even educated persons are apt to fall into raptures over the doctrines of Buddhism, attracted by the bright gems which its admirers cull out of its moral code and display ostentatiously, while keeping out of sight all the dark spots of that code, all its triviality and all those precepts which no Christian could soil his lips by uttering. It has even been asserted that much of the teaching in the Sermon on the Mount is based on previously current moral precepts, which Buddhism was the first to introduce to the world, 500 years before Christ. But this is not all. The admirers of Buddhism maintain that the Buddha was not a mere teacher of morality, but of many other great truths. He has been justly called, say they, ‘the Light of Asia,’ though they condescendingly admit that Christianity, as a later development, is more adapted to become the religion of the world.

“Let us, then, inquire for a moment what claim Gautama Buddha has to this title, ‘the Light of Asia.’

“Now, in the first place, those who give him this name forget that his doctrines only spread over Eastern Asia, and that Mohammed has as much right as Buddha to be called ‘the Light of Asia.’ But was the Buddha, in any true sense, a Light to any part of the world? It is certainly true that the main idea implied by Buddhism is intellectual enlightenment. Buddhism, before all things, means enlightenment of mind, resulting from intense self-concentration, from intense abstract meditation, combined with the exercise of a man’s own reasoning faculties and intuitions. It was only after such a course of meditation that the so-called Light of Knowledge burst upon the man Gautama. It was only then that he became Buddha, the Enlightened One. We read in the *Lalita Vistara* that at the supreme moment of this enlightenment, actual flames of light issued from the crown of the Buddha’s head. Of what nature, then, was this so-called Light of Knowledge that radiated from the Buddha? Was it the knowledge of his own deep depravity of heart, or of the origin of sin? No; the Buddha’s light was in this respect profound

* This speech was delivered at a public Conference in 1888, and has been revised for the Institute by the author.

darkness. He confessed himself a downright Agnostic. The origin of the first evil act was to him an inexplicable mystery. Was it, then, a knowledge of the goodness, justice and holiness of an Omnipotent Creator? Was it a knowledge of the Fatherhood of God? No; the Buddha's light was in these respects also absolute darkness. Here, too, he acknowledged himself a thorough Agnostic. He knew nothing of the existence of any Supreme Being—of any Being higher than himself. What, then, was the light that broke upon the Buddha? What was this enlightenment which has been so much written about and extolled? All that he claimed to have discovered was the origin of suffering and the remedy of suffering. All the light of knowledge to which he attained came to this: that suffering arises from indulging desires; that suffering is inseparable from life; that all life is suffering; and that suffering is to be got rid of by the suppression of desires and by the extinction of personal existence. You see here the first great contrast. When the Buddha said to his converts, 'Come, follow me,' he bade them expect to get rid of suffering; he told them to stamp out suffering by stamping out desires. When the Christ said to His disciples, 'Come, follow me,' He bade them expect suffering. He told them to glory in their sufferings, to rejoice in their sufferings, nay, to expect the perfection of their characters through suffering. It is certainly noteworthy that both Christianity and Buddhism agree in asserting that all creation travaileth in pain, in bodily suffering, in tribulation. But mark the vast, the vital distinction in the teaching of each. The one taught men to aim at the glorification of the suffering body, the other at its utter annihilation. What says our Bible? We Christians, it says are members of Christ's Body, of His flesh and of His Bones, of that Divine Body, which was a suffering body, a cross-bearing body, and is now a glorified body, an ever-living, life-giving body. A Buddhist, on the other hand, repudiates, as a simple impossibility, all idea of being a member of the Buddha's body. How could a Buddhist be a member of a body which was burnt, which was dissolved, which became extinct at the moment when the Buddha's whole personality became extinguished also? But, say the admirers of Buddhism, at least you will admit that the Buddha told men to get rid of sin, and to aim at sanctity of life? Nothing of the kind. The Buddha had no idea of sin, as an offence against God, no idea of true holiness. What he said was, 'Get rid of the demerit of evil actions and accumulate merit by good actions.' This storing up of merit—like capital at a bank—is one of those inveterate propensities of human nature which Christianity alone has delivered men from.

"Only the other day I met an intelligent Sikh from the Punjab, and asked him about his religion. He replied, 'I believe in One God,

and I repeat my prayers, called Jap-jee, every morning and evening. These prayers occupy six pages of print, but I can get through them in little more than ten minutes.' He seemed to pride himself on this rapid recitation as a work of increased merit. I said, 'What else does your religion require of you?' He replied, 'I have made one pilgrimage to a sacred well near Amritsar; eighty-five steps lead down to it. I descended and bathed in the sacred pool. Then I ascended one step and repeated my Jap-jee in about ten minutes. Then I descended again to the pool and bathed again, and ascended to the second step and repeated my prayers a second time. Then I descended a third time and ascended to the third step, and repeated my Jap-jee a third time; and so on for the whole eighty-five steps. It took me exactly fourteen hours, from 5 p.m. one evening to 7 a.m. next morning.' I asked, 'What good did you expect to get by going through this task?' He replied, 'I hope I have laid up a great store of merit, which will last me for a long time.' This, let me tell you, is a genuine Hindu idea. It is of the very essence of Brahmanism and Hinduism. It is equally a Mohammedan idea. It is even more a Buddhist idea. Buddhism recognizes the terrible consequences of evil actions, but provides no remedy except the accumulation of merit by good actions as a counterpoise. The Buddha never claimed to be a deliverer from sin. He never pretended to set any one free from the bondage of sinful acts and sinful habits. He never professed to provide any remedy for the leprosy of sin, any medicine for a dying sinner. On the contrary, by his doctrine of Karma he bound a man hand and foot to the consequences of his own acts with chains of adamant. He said, in effect, to every one of his disciples, 'You are in slavery to a tyrant of your own setting up; your own deeds, words and thoughts in the present and former states of being are your own avengers through a countless series of existences. If you have been a murderer, a thief, a liar, impure, a drunkard, you must pay the penalty in your next birth; either in one of the hells, or as an unclean animal, or as an evil spirit, or as a demon. You cannot escape, and I am powerless to set you free.' 'Not in the heavens' (says the Dhamma-pada), 'not in the midst of the sea, not if thou hidest thyself in the clefts of the mountains, wilt thou find a place where thou canst escape the force of thine own evil actions.' Contrast the first sermon of Christ, 'The Spirit of the Lord is upon me, because He hath sent me to proclaim liberty to the captives, and the opening of the prison to them that are bound.' Yes, in Christ alone there is deliverance from the bondage of former transgressions, from the prison-house of former sins; a total cancelling of the past, a complete blotting out of the handwriting, that is against us; the opening of a clear

course for every man to start afresh; the free gift of pardon and of life to every criminal, to every sinner—even the most heinous.

“But here, again, I seem to hear some admirers of Buddhism say:—‘We admit the force of these contrasts, but surely you will allow that in the law of Buddha we find precepts which tell us not to love the world, not to love money, not to show enmity towards our enemies, not to do unrighteous acts, not to commit impurities, to overcome evil by good, and to do to others as we would be done by?’ Yes, I admit all this; nay, I admit even more. I allow that some Buddhist precepts go beyond corresponding Christian injunctions; for the laws of Buddha prohibit all killing, even of animals for food. They demand total abstinence from stimulating drinks, disallowing even moderation in their use. They bid all who aim at the highest perfection abandon the world, and lead a life of celibacy and monkhood. In fine, they enjoin total abstinence, because they dare not trust human beings to be temperate. How, indeed, could they trust them, when they promise no help, no Divine grace, no restraining power? The glory of Christianity is, that having freely given that power to man, it trusts him to make use of the gift. It seems to speak to him thus: ‘Thy Creator has endowed thee with freedom of choice, and therefore respects thy liberty of action. He imposes on thee no rule of total abstinence in regard to natural desires; He simply bids thee keep them within bounds, so that thy self-control and thy moderation may be known unto all men. He places thee in the world amid trials and temptations, and says to thee, ‘My grace is sufficient for thee, and by its aid thou mayest overcome them all.’”

“And, believe me, the great contrast between the moral precepts of Buddhism and Christianity is not so much in the letter of the precepts as in the motive power brought to bear in their application. Buddhism says: Be righteous by yourselves, and through yourselves, and for the final getting rid of all suffering, of all individuality, of all life in yourselves. Christianity says: Be righteous through a power implanted in you from above; through the power of a life-giving principle, freely given to you, and always abiding in you.’ The Buddha said to his followers:—‘Take nothing from me, trust to no one but yourselves.’ Christ said, and says to us still:—‘Take all from Me; take this free gift; put on this spotless robe; eat this bread of life; drink this living water.’ He who receives a priceless gift is not likely to insult the Giver of it. He who accepts a snow-white robe is not likely willingly to soil it by impure acts. He who tastes life-giving bread is not likely to relish husks. He who draws deep draughts at a living well is not likely to prefer the polluted water of a stagnant pool. If any

one, therefore, insists on placing the Buddhist and Christian moral codes on the same level, let him ask himself one plain question: Who would be the more likely to lead a godly, righteous and sober life—a life of moderation and temperance—a life of holiness and happiness; the man who has learnt his morality from the extinct Buddha, or the man who draws his morality and his holiness from the living, the eternal, the life-giving Christ?

"Still, I seem to hear some one say, 'We grant all this, we admit the truth of what you have stated; nevertheless, for all that, you must allow that Buddhism conferred a great benefit on India by setting free its teeming population, before entangled in the meshes of ceremonial observances and Brahmanical priestcraft.' Yes, I admit this; nay, I admit even more than this. I admit that Buddhism conferred many other benefits on the millions inhabiting the most populous part of Asia. It promoted progress up to a certain point; it preached purity in thought, word and deed (though only for the accumulation of merit); it proclaimed the brotherhood of humanity; it avowed sympathy with social liberty and freedom; it gave back much independence to women; it inculcated universal benevolence, extending even to animals; and from its declaration that a man's future depended on his present acts and conditions, it did good service for a time in preventing stagnation, promoting activity and elevating the character of humanity.

"But if, after making all these concessions, I am told that, on my own showing, Buddhism was a kind of introduction to Christianity, or that Christianity is a kind of development of Buddhism, I must ask you to bear with me a little longer while I point out certain other contrasts, which ought to make it clear to every reasonable man how vast, how profound, how impassable is the gulf separating the true religion from a mere system of morality, founded on a form of pessimistic philosophy. And, first of all, let us note that Christ was God-sent, whereas Buddha was self-sent. Christ was with His Father from everlasting, and was in the fullness of time sent by Him into the world to be born of a pure virgin, in the likeness and fashion of men. Buddha, on the contrary, by a force derived from his own acts, passed through innumerable bodies of gods, demi-gods, demons, men and animals, until he reached one out of numerous supposed heavens, and thence by his own will descended upon earth, to enter the side of his mother, in the form of a white elephant. Then Christ came down from heaven to be born on earth in a poor and humble station, to be reared in a cottage, to be trained to toilsome labor as a working man. Buddha came down to be born on earth in a rich and princely family; to be brought up amid luxurious surroundings, and finally to go forth as

a mendicant, begging his own food and doing nothing for his own support. Then, again, Christ as He grew up, showed no signs of earthly majesty in His external form, whereas the Buddha is described as marked with certain mystic symbols of universal monarchy on his feet and on his hands, and taller and more stately in frame and figure than ordinary human beings. Then, when each entered on his ministry as a teacher, Christ was despised and rejected by kings and princes, and followed by poor and ignorant fishermen, by common people, publicans and sinners; Buddha was honored by kings and princes, and followed by rich men and learned disciples. Then Christ had all the treasures of knowledge hidden in Himself, and made known to His disciples that He was Himself the Way and the Truth, Himself their Wisdom, Righteousness, Sanctification and Redemption; Buddha declared that all enlightenment and wisdom were to be attained by his disciples, not through him, but through themselves and their own intuitions, and that, too, only after long and painful discipline in countless successive bodily existences. Then, when we come to compare the death of each, the contrast reaches its climax, for Christ was put to death violently by wicked men and died in agony an atoning death, suffering for the sins of the world at the age of thirty-three, leaving behind in Jerusalem about one hundred and twenty disciples after a short ministry of three years; whereas Buddha died peacefully among his friends, suffering from an attack of indigestion at the age of eighty, leaving behind many thousands of disciples after forty-five years of teaching and preaching. And what happened after the death of each? Christ the Holy One saw no corruption, but rose again in His present glorified body, and is alive for evermore. Nay, has life in Himself ever-flowing in life-giving streams towards His people. The Buddha is dead and gone for ever; his body, according to the testimony of his own disciples, was burnt, more than 400 years before the Advent of Christ, and its ashes distributed everywhere as relics. Even according to the Buddha's own declaration he now lives only in the doctrine which he left behind him for the guidance of his followers. And here again in regard to the doctrine left behind by each, a vast distinction is to be noted. For the doctrine delivered by Christ to His disciples is to spread by degrees everywhere until it prevails eternally. Whereas the doctrine left by Buddha, though it advanced rapidly by leaps and bounds, is, according to his own admission, to fade away by degrees, till at the end of 5,000 years it has disappeared altogether from the earth, and another Buddha must descend to restore it.

"Then that other Buddha must be followed by countless succeeding Buddhas in succeeding ages, whereas there is only one Christ, who can have no successor, for He is still alive and for ever present with His people. 'Lo, I am with you always, even unto the end of

the world.' Then observe that, although the Buddha's doctrine was ultimately written down by his disciples in certain collections of books, in the same manner as the doctrine of Christ, yet that a gulf of difference—a fundamental difference of character—separates the Sacred Books of each, the Bible of the Christian and the Bible of the Buddhist. The Christian's Bible claims to be a supernatural Revelation, yet it attaches no mystical talismanic virtue to the mere sound of its words. On the other hand the characteristic of the Buddhist Bible is that it utterly repudiates all claim to be a supernatural revelation; yet the very sound of its words is believed to possess a meritorious efficacy, capable of elevating anyone who hears it to heavenly abodes in future existences. In illustration I may advert to a legend current in Ceylon, that once on a time 500 bats lived in a cave where two monks daily recited the Buddha's law (the recitation being called 'Bana'). These bats gained such merit by simply hearing the sound of the words that when they died they were all re-born as men and ultimately as gods.

"But, again. I am sure to hear the admirers of Buddhism say—Is it not the case that the doctrine of Buddha, like the doctrine of Christ, has self-sacrifice as its key-note? Well, be it so. I admit that the Buddha taught a kind of self-sacrifice. I admit that it is recorded of the Buddha himself that on one occasion he plucked out his own eyes, and that on another he cut off his own head, and that on a third he cut his own body to pieces, to redeem a dove from a hawk. But note the vast distinction between the self-sacrifice taught by the two systems. Christianity demands the suppression of selfishness. Buddhism demands the suppression of self, with the one object of extinguishing all consciousness of self. In the one the true self is elevated and intensified. In the other the true self is annihilated by the practice of a false form of non-selfishness, which has for its final object the annihilation of the Ego, the utter extinction of the illusion of *personal* individuality.

"Then note other contrasts. According to the Christian Bible, regulate and sanctify the heart's desires and affections. According to the Buddhist, suppress and utterly destroy them if you wish for true sanctification. Christianity teaches that, in the highest form of life, *love* is intensified. Buddhism teaches that, in the highest state of existence, all love is extinguished. According to Christianity, go and earn your own bread, support yourself and your family. Marriage, it says, is honorable and undefiled, and married life is a field on which holiness may grow and be developed. Nay, more. Christ Himself honored a wedding with his presence, and took up little children in His arms and blessed them. Bud-

dhism, on the other hand, says, Avoid married life; shun it as if it were a burning pit of live coals; or, having entered on it, abandon wife, children and home, and go about as celibate monks, engaging in nothing but in meditation and recitation of the Buddha's Law, that is, if you aim at the highest degree of sanctification. And then comes the important contrast, that no Christian trusts to his own works as the sole meritorious cause of salvation, but is taught to say, I have no merit of my own, and when I have done all I am an unprofitable servant. Whereas Buddhism, on the contrary, teaches that every man must trust to his own merits only. Fitly do the rags worn by its monks symbolize the miserable patchwork of its own self-righteousness. Not that Christianity ignores the necessity for good works; on the contrary, no other system insists on a lofty morality so strongly, but only as a thank-offering—only as the outcome and evidence of faith—never as the meritorious instrument of salvation.

"Lastly, I must advert again to the most important and essential of all the distinctions which separate Christianity from Buddhism. Christianity regards personal life as the most precious, the most sacred of all possessions, and God himself as the highest example of intense personality, the great 'I am that I am,' and teaches us that we are to thirst for a continuance of personal life as a gift for Him; nay, more, that we are to thirst for the living God Himself and for conformity to His likeness; while Buddhism sets forth as the highest of all aims the utter extinction of personal identity—the utter annihilation of the Ego—of all existence in any form whatever, and proclaims, as the only true creed, the ultimate resolution of everything into nothing, of every entity into pure non-entity. What shall I do to inherit eternal life? says the Christian. What shall I do to inherit eternal extinction of life? says the Buddhist. It seems a mere absurdity to have to ask, in concluding this address, Whom shall we choose as our guide, our hope, our salvation—'the Light of Asia,' or 'the Light of the world'? the Buddha, or the Christ? It seems mere mockery to put this final question to rational and thoughtful men in the nineteenth century:—Which book shall we clasp to our hearts in the hour of death—the book that tells us of the extinct man Buddha, or the Bible that reveals to us the living Christ, the Redeemer of the World?"

The English Language in Chinese Educational Work.

BY C. D. TENNEY, M.A.

MR. Pilcher has put the readers of the *Recorder* under great obligations by his two articles upon "The New Education in China."

While agreeing in general with the opinions and the conclusions expressed in those articles, the present writer is prompted by the concluding paragraphs on the use of English in the new education to add a few words, giving his own views upon that subject.

In every country there are two kinds of education being aimed at, which you may call popular or common school education and higher education. In the new education in China there will be the same distinction. In the West it may be thought wise to omit Latin and Greek, German or French, from the common school course; but no one would seriously maintain that all of them should be omitted from a college course. Mr. Pilcher says that nine-tenths of those engaged in educational and evangelistic work agree that the Chinese language is sufficient for all necessary requirements in teaching Western science. If by this is meant all necessary requirements of common schools, the present writer would not question the statement. The Chinese language is no doubt capable of expressing with sufficient clearness the terminology of mathematics and the general principles of most of the modern sciences. The importance of translating and promulgating these in Chinese cannot be overestimated. If, however, Mr. Pilcher means that the Chinese is considered sufficient for a higher and finished education, that is, that the modern sciences can be studied through the medium of the Chinese language with as good results as through the medium of English, the writer, for one, must take his place with the dissenting one-tenth. It is, in his view, impossible for scholars who are ignorant of any European language to attain any such excellence in modern sciences as to enable them to bear comparison with the finished mathematical and scientific scholars of Europe and America.

We may mention three particulars in which the student who approaches the study of modern sciences through the medium of English has decidedly and overwhelmingly the advantage.

1. He has a medium of thought which is immeasurably superior to Chinese in precision and clearness. It needs no argument to prove this. Every one who is acquainted with both languages must

admit that the above is a very moderate statement of the case. The many beauties of Chinese are cheerfully admitted, and the adaptability of the language to the expression of the rather vague philosophy of ancient China is not questioned; but for the expression of modern science and philosophy it is exceedingly cumbersome as compared with any of the European languages.

2. The English-speaking student has open to him on any subject a vast field of collateral literature which does not exist in Chinese, and which will not exist at any time in the visible future.

3. The English-speaking student is in a position to keep up with the times in any department of modern thought, whereas the student who depends only upon the medium of Chinese must content himself with such meagre scraps of information as are doled out to him by translators. His relation to the world of modern thought is analogous to that of a blind and deaf person in the West, whose only source of knowledge is the few and slowly increasing volumes of raised type letters which make up the libraries of the blind.

Entirely aside from the question of the advisability of a Chinese youth's studying foreign sciences in English, there are many advantages connected with the knowledge of English which might be urged as a ground for including it in the curriculum of Chinese schools. To urge these advantages, however, is not within the scope of the present article. The remarks above are intended to apply solely to the question of the advantage of using English as compared with Chinese in the study of modern sciences.

The writer is not one of those visionaries who imagine that English or any other European language is destined to supersede Chinese in this great empire. It is only maintained that the educated class of China, those who are to represent the college-bred men of the West in new China, must have a practical knowledge of a European language, and must pursue their studies to a large extent in that language. The progress of the Anglo-Saxon race and the spread of the English tongue throughout the world, seem to indicate unmistakably that the English will be the language most convenient.

Those who claim that learning English takes too much time out of the young scholar's life, speak unadvisedly. In what country of the West is a man of one language considered an educated man? Why should what is assumed as a matter of course in foreign countries be regarded impracticable for the Chinese? There is no real difficulty in the way. A bright Chinese boy of eight years, devoting two hours a day to English, will be ready to study mathematics and the sciences in English as early as an English boy

ought to do so. A lad of fourteen or fifteen who divides his time equally between Chinese and English for three years, will be able to go on profitably with scientific studies in English at the end of that time.

It is a real objection which is raised by Dr. Mateer, that a Chinaman learning Western science through the English is still unable to express or communicate its facts and principles in his own language. If pursuing scientific studies in English tends to isolate the scholar from his countrymen and deprive him of the power of communication with them, this would be a strong argument against the plan. To guard against the possibility of this, I would have the elementary stages of every study conducted simultaneously in English and Chinese; and it will be found, I am confident, that little or no more time will be necessary for the pupil to learn the Chinese terminology with the English, than to learn either separately.

In pursuing higher education in a foreign language, the Chinese would only be following an old example. During the middle ages, when all the languages of Europe were in a rude and imperfect state, the Latin became the language of culture and continued to be the medium of philosophy and all the higher branches of learning, until the national tongues had been made fit to bear the burden. The Chinese language is not rude in the same sense that English was rude at that time, but though highly polished and perfected for certain uses, as the vehicle of the 19th century learning it is still rude and unformed. Moreover, it lacks the adaptability and pliancy of a phonetic language, so that its perfection, as a medium of modern thought, will be much slower. It may be doubted if it will ever meet the wants of science so far as to allow the ambitious scholar to dispense with the foreign language, without serious loss.

The fact that English is being adopted so generally through the world, not only as the commercial language, but also as the language of scholars is a good omen of the times. By its means the world is destined to be more closely united than ever before in intellectual and moral sympathy. The progress of the world will be more uniform. Every investigator will be able to announce the results of his work to the kindred spirits of all nations simultaneously.

In conclusion let it be said that though the writer is especially interested in English educational work, he would by no means countenance invidious comparisons between the importance of the work of the educators in the vernacular, and that of those who are pushing education in English. Both should be recognized as necessary, and as part of the same great movement, the awakening of China.

Conversion of Mr. Li.

“**MR.** LI is a man of forty-two years of age, of respectable parentage, a scholar and a schoolmaster. During the life of his father, his parents endeavoured according to their knowledge to lead an upright life, and by deeds of goodness and self-denial to make some preparation for the life to come.

“After his father’s death, his mother was careful to train her children to follow in his footsteps.

“The family was resident in Pien Liang San, the capital of the province of Honan, a distance of 1,200 li (400 miles) from Hankow.

“About eighteen months ago, Mr. Li visited the leader of a Vegetarian sect, in the hope that he might be able to supply him with literature on the subject of Human Merit, and directions as to the soul’s salvation. Mr. Li’s friend, however, had no books but such as his visitor had already seen, with the exception of a little pamphlet, which he gave him on leaving, saying, ‘I am sorry I cannot help you as I could wish, but here is a little book I bought a short time ago, it seems to bear on these matters, you had better take it and see if you can make anything out of it.’ On examining the gift, Mr. Li found it was a mutilated copy of the Sz Tu Shin Chwan (Acts of the Apostles), and having never heard Christian doctrine before, he was from the first much impressed by the teachings set forth. He read the book again and again, and made enquiries of his friends as to the novel doctrine contained therein. They could only tell him that men who sold such books came from Hankow. From that time he formed the resolution to go to Hankow to search into the matter. His friends endeavoured to dissuade him; his mother too was strongly opposed to such a course; and a difficult journey of twenty days or more was not to be lightly undertaken by one who had never in his life before been more than thirty miles from home. Again and again he put the thought away from him. At last, however, his mother yielded, and after the Chinese New Year, he set off on his long journey. He reached Hankow, and took up his abode in an inn outside the West Gate. Next morning, after breakfast, he strolled along the street, hardly knowing what was to be done next, when his eyes were caught by the gilded characters over the door of our chapel, and of course at once associated them with things he had learnt from the Acts. On entering, he read the notice at our guest-room door, stating that interested persons were invited to enter and talk over the doctrine with the assistant in charge. After a short conversation there he was brought into the chapel, and heard for the first time Christian preaching. Mr. Wang, a young man supported by the York Priory Street

Apprentice Class, was speaking, and I followed with a short address, after which Mr. Li was introduced to me.

"After eliciting the above facts in his history, I asked if he had learnt to pray. He said, 'No, as a sinner he dare not pray to God,' and it was only after a little hesitation that he followed the example of Mr. San and myself, by kneeling down whilst we commended him to the Lord in prayer. After rising from our knees, he seemed for a moment or two lost in thought, and then said, 'Do you really mean to tell me I have a right to pray?' I replied, 'Your feelings on this point are in themselves perfectly correct, we are all sinners, and have no right of access to God in ourselves, but since the Saviour has come, we have the right through His merit of intercourse with God.' 'Yes,' he replied, 'I know Christ was a Saviour, but he was a Jew, and I had not realised before that we Chinese had a right to trust in Him for salvation.'

"During the next ten days he attended constantly, and made remarkable progress in Biblical and religious knowledge. Mr. Prothero, of the lay mission, had been delayed at home through illness, and kindly devoted a large portion of the time thus thrown on his hands to training the man. After a while, however, he told us his funds were beginning to run short, and he expressed his intention of returning at once to his home. Our rule is not to baptize until after at least three months' candidature, but this seemed a case where the rule might very properly be broken. The man could not be expected to make a second long journey in a few months' time, and as Honan lies outside of the sphere of our society's operations, it might be long enough before he could be visited by a pastor in his own home.

"In examining his knowledge of Christian truth, and his personal experience, I found not only a much clearer intellectual grasp of the truth, but a profession, apparently sincere, of personal salvation. On his way to Hankow his mind had been filled with doubt and perplexity; now he had found peace and rest through faith in Christ. He referred especially to a sermon preached by Mr. Mitchil, on the subject of Christ a Saviour from the power of sin, and from that time he seems to have been enabled to accept Christ as a living power into his heart.

"I found that he had some time before abandoned idolatry, and induced his mother to do the same, having been led to do so, as I afterwards learnt, by St. Paul's Athenian discourse. I agreed to baptize him, but it was eventually decided to invite him to remain with us for a fortnight's further study. On our last Sacrament Sunday, he was received into the Church. At my request, he gave a short account of his past life, and the history of his conversion.

"He was troubled as to the Sabbath. The idea had occurred to him that by selecting such passages from the Confucian classics as bore upon moral duties for the subject of his Sabbath teaching, he might by this means satisfy his conscience, and keep open his school seven days a week; he had, however, decided on a better course, to close altogether on the Sabbath, and accept reduced fees from his scholars.

"One of his great characteristics was the desire for a family religion. When asked what passage in the Acts had most forcibly moved him, he referred to the account of the Philippian jailor, and to the words, *Thou shalt be saved, thou and thy house.*

"Such the first-fruits of Pien Liang San, the capital of Honan, unto Christ. As he parted from us the day after his baptism, he went, followed by our prayers. May the prayers of English Methodists unite with those of their Chinese brethren that Li Wanchin may, through the grace of God, abundantly fulfil the expectations we have formed that through him many in that place may turn unto the Lord. 'Taught of God,' as we believe he is, into God's hands we commit him, his family, and the heathen city in which he lives."—*The Illustrated Missionary News.*

Hobeana.

BY MISS GERTRUDE R. HANCE.

AS I stand on the verandah of the missionary's house in Umvoti, and look far away across the river to the hills beyond, I can see a small bright spot gleaming out in the vivid green of the foliage. It is the roof of one of my out-station school-houses. As I recall to-day the little building, with its many associations, there is one face and figure that stands out from the dusky crowd. Some years ago, as I was visiting this school one day, I saw a bright-faced, bright-eyed, intelligent-looking old man about seventy years of age—one whom we might call a splendid old heathen. His name was Hobeana. I was surprised to see him there, and as soon as I had an opportunity I said to him, "Why, Hobeana, how do you happen to be here?"

"O," he said, "I am coming to Church."

This was such an unusual thing for one of his age and position to do I wondered what his motives were, and asked, "What are you coming to Church for?"

"I want to find out what Christianity is."

"But why do you wish to find out what Christianity is?"

"I've had a dream."

"A dream! What did you dream?"

"I dreamed that I must come down here and find out what Christianity is. I didn't wish to do any thing slyly, so I called all the chief people together and said, 'I am going down there to find out about Christianity.'"

"What did they say?"

"O, they consented, and so I've come."

"Well, what have you found out about Christianity?"

"I haven't found out, but I'm going to. I come to every service, rain or shine, and I'm coming right along."

He kept his word, and did come to every service. A few months from that time I saw Hobeana one day, and I said to him, "Well, Hobeana, have you found out what Christianity is?"

"No; but I'm going to," he answered.

Then followed quite a long conversation. He talked about his dream, some of the innumerable superstitions of his people, and a little of what he had learned in the Church. He mixed it all up together, and I wondered if there could be any place in his mind for the real light; but I believe God was speaking to him, although the light was like a leaf in the air, seeming to have no place to rest.

Some weeks later I again saw Hobeana, and he had on his first garment. He was sitting on a bench, his elbows were akimbo, and he did not quite know what to do with his hands and feet. Often when the natives first go into a civilized house they do not understand about the furniture and other things they see. They do not dare trust themselves to the chairs, for fear they will fall; so when they first sit on a bench they are not quite sure of the foundations.

As soon as Hobeana saw me he said, "You see I'm going to be a Christian, Inkosazana."

"In what way are you going to be a Christian?" I asked.

"Why, don't you see I'm dressing now? I'm going to have clothes. I'm like other people who wish to be Christians."

"O no, Hobeana; clothes do not make you a Christian," I answered. "God will hear you when you pray to him and will help you in your native costume just as well as he will if you have this garment on. You want some clothing for the heart. I can't make you understand all this, but God can. He can make you understand away down here;" and I placed my hand on my heart as I spoke; but Hobeana's face was sad—he couldn't understand me.

A few months passed by, and when I saw Hobeana again he had on a second garment. He was sitting up straight and dignified

on the bench. His elbows were down by his body. He said, "Inkosazana, now you see I am going to be a Christian."

"How are you going to be a Christian?" I asked, as before.

"Why, don't you see I'm dressed now?"

"O, but, Hobeana, still you want a garment for the heart, away down here," again touching my heart.

Hobeana put his hand to his mouth native fashion and shook his head slowly and silently. He couldn't understand; he was perplexed, distressed, to find that these things made him no better Christian. He must have clothing for his heart. What was this clothing, and how was he to get it?

His next step was to have his ring cut from his head. A Zulu, when old enough to become a soldier, has a ring, made of some glutinous substance, fastened on the top of his head. He thinks a great deal of this ring. To him it is like a diploma to a young man when he comes out of college. He wears it all his life. It was this ring that Hobeana had cut off. I said "Hobeana, why have you had this ring cut from your head? You thought so much of it, and it looked so nice."

"O," he said, "I am going to be a Christian."

Again I had to tell him, "Even this won't help you any to be a Christian. If you wish to have it cut off, that is all well enough; if you want to wear a hat you can wear it better with this off than on, but it won't make you any the better Christian."

Again Hobeana was greatly perplexed and distressed. He said, "I am truly going to be a Christian." Again he talked about his dream and what he heard in the Church, and by this time he had really learned a great many Bible truths. He was still very regular at service, and we felt that he was improving—that the real truth was taking root in his heart.

It may have been two years later that I met Hobeana dressed in a fine suit of broadcloth clothes. They were very nice. His linen and all parts of the suit were quite perfect. I said, "Hobeana, where did you get this splendid suit of clothes and the linen?"

"O, my daughter went down to the station and learned to wash and iron, and she takes care of my clothes, and brushes them, and folds them and puts them in a box, and I shall only wear them when I go to Church and when I go down to see you. I see other people who are Christians wear nicer clothes on Sunday than on any other day." Then he straightened up and said, "Now Inkosazana, I am a Christian."

Now, friends, don't you see the same human nature in Africa as in America? People go to Church, put on their best clothes, sit comfortably back in their seat, find the right place in the

hymn-book, and say, like Hobeana, "I am a Christian." Sometimes this very thing is like an armor—harder to penetrate than real heathenism. We didn't want Hobeana to have this armor; and, painful as it was, again I had to tell him that all these things didn't make him a Christian. O how distressed he looked! "But," said he, "I look just like other people who go to Church, don't you see?" and he smoothed down the broadcloth. More and more we felt convinced, however, that the real truth was dawning in his heart, and one day he said to me, "Inkosazana, we have prayed at our kraal—we have had prayers."

"How can you have prayers?" I asked. "Do you know how to read? And your sons and grandsons—what do they say about it? Will they come in to prayers in your kraal?"

The feeling of filial respect is very strong among the Zulus, and immemorial custom makes it still stronger. Hobeana seemed astonished that I should ask whether his grown-up sons were respectful. "O," he said, "they come in, unless they can make an excuse to stay away, and they sit still and they listen, but yet they don't want to be Christians. I repeat something that I have heard in Church. And I have learned the Lord's Prayer; and Inkosazana, I've learned, too, some words of my own to say to the Lord."

So, month by month, Hobeana improved, always coming to every service, till at last we felt that he had the clothing for his heart that was so necessary. He applied for Church membership, but there were difficulties to be overcome. In the first place, Hobeana had three wives. I shall never forget the day when he came to talk this matter over with me. We knew it was coming. I had said to him: "Hobeana, I have advised you about many things, but now I have no advice to give you; only God can help you. These wives are the mothers of your children; you took them in heathenism—it is your duty now as a Christian to provide for them, and if separated, to be separated in a Christian way; only God can help you, and we must both be very earnest in asking him to guide you."

By this time Hobeana had learned to take the truths of the Bible as direct messages from God to himself. He often said, "They are like a letter from God to me." He took them to his heart and believed them, and prayed, believing that God would hear and answer him. And God did.

Strange as it may seem, the answer came through heathen customs.

There is a Zulu custom that, when a man is first engaged, he gives a certain number of cattle to the father of his betrothed. They are not married young; engagements often continue for

several years, and the rest of the cattle are given at the time of the final marriage ceremony. All this time the girl is at her father's kraal. We had supposed that Hobeana had really taken his youngest wife to his kraal—that the final ceremony had been performed; but we found that she was still living with her father. Without wishing to help Hobeana to be a Christian—in fact, we think it was because he was a Christian—she was determined the engagement should be broken. It was a very unusual thing to break an engagement, and it is almost impossible for a heathen woman to separate from her husband and be married again; but the girl urged her heathen father until at last he consented to return the cattle to Hobeana. The engagement was broken, and Hobeana was separated from his young wife; but there were two still remaining. Another Zulu custom is, that when a woman has a grown-up son who is married, and wishes his mother to come and live with him, heathen law allows her to do this, but not marry again. One of Hobeana's wives had a grown-up son, who was opposed to his father's becoming a Christian, but who very much wished to have his mother to come and live with him. She did so, and thus all was pleasantly arranged. Hobeana was very happy in the thought that it had all been done without any unpleasantness; that he was free to live with his first and best-beloved wife. Again he applied for Church membership, but there was another difficulty.

Some people in America may think the action of the mission of which I am to speak was very narrow, but if they knew all the difficulties we had to contend with they would modify their opinions, I am sure. There is a native beer, made from corn, of which the Zulus are all very fond; and among the social customs in which they take great delight are the large beer drinks, sometimes composed of three or four hundred people. All that is vile, and much that hinders Christian work, goes on at these beer drinks. Aside from other evils, the beer itself injures them physically, making them stupid and indolent. Our missionaries have done all they could to influence our Christian people to give it up; but the Zulus are born lawyers, and they can plead their cases well, bringing up strong arguments in favor of their beer. They say: "It is our food; we have not the variety of food that white people have, and then our beer does not intoxicate like the white man's rum and brandy." Many of our best people were determined not to be convinced that they should give it up. Ten years ago our mission held a meeting of several days to try and talk over this question. In many respects it was a very trying meeting. All of our native pastors, the chief native christians and the missionaries came together. After much talk and prayer the people were induced to

take a vote that in future whoever came into our Churches should give up the native beer. I felt almost sorry this rule was made. I feared it would tear our Churches in pieces, and for a year we did not have the communion at our Church. It was like a great wave of trouble, annoyance and anxiety. But it passed, and there came a wave of blessing such as we had never known before. I sometimes felt that we could only stand and see what the Lord would do. We had almost grown to feel that we could not have a revival in our Churches; but it began first in Umvoti, and went through our whole mission, and the last five years or more have been like a steady and constant revival. In a letter I received from dear Mrs. Tyler, written just before she went to heaven, she said: "This last year has been the most blessed of our mission, and we feel we owe so much to the temperance movement, and the stand we took as a mission in regard to that and other heathen customs which were creeping into the Church."

This rule was made before Hobeana applied for Church membership. He was an old man, seventy years old, or more, when he wished first to become a Christian. He had never been a drunkard; he did not go to lager-beer drinks; but he felt he could not give up his beer. I shall never forget one of our preparatory lectures, when he stood in all his native dignity and pleaded his case. He said: "I'm old; my teeth are gone; I have not a variety of food; I walk a long way to go to Church; I have never been intoxicated; I do not wish to go to beer drinks; I have given up my heathen customs; I have given up my ring; I have given up my wives—but how can I give up this little cup of beer that I need?" (*Ipikile encane engaka.*)

Our hearts had grown very tender toward Hobeana. I wished so much he could have come into the Church before this rule was made. But it had been made. I knew it was a great blessing to many of our Churches, and I saw no way but that Hobeana must suffer for the good of others. The missionary asked Hobeana to reconsider, and wait until the next communion. The next communion came. Hobeana had seen many who seemed to have made this a test question, and he had come fortified with new arguments. We knew that he was a Christian; we felt that he had sacrificed much, and that really he could not see how he was to glorify God by giving up his beer. "No," he said, "I will never give up my beer."

The missionary's heart yearned over him, and he said to the members of the Church: "It may be that we are asking too much. We know that Hobeana is a Christian, and that he seems unable to understand the necessity for this sacrifice. If we make an exception and allow him to come into the Church, we here will all under-

stand it, and perhaps our other Church members will. We will vote upon it; and if you, as a Church, decide that he can come in, I shall say nothing more against it."

The Church voted to admit Hobeana to Church membership, and the next Sunday Hobeana came to his first communion.

Two or three weeks after that I was standing on the verandah, I saw Hobeana coming, resplendent in his broadcloth suit. As he came near me he took hold of the side of his coat, and said, "Inkosazana."

"Well, what is it, Hobeana?"

"Inkosazana, I want that little blue ribbon put right here in my buttonhole."

"What do you want of the blue ribbon? You say you can't give up your native beer."

"O," he said, "Inkosazana, to think that I am a child of God, that I have come to the table of the Lord, and can't give up a little thing for Christ's sake—can't give it up for him who has done so much for me! I said that my teeth were gone, and that I couldn't get on without my beer; but I'm old, and I can't get on without my sleep, and I can't sleep nights when I think that I can't do this thing. Can't give up a thing that I love when he has done so much for me! Now, I've tried to give it up, and for two or three days I have not touched a bit of beer;" and he straightened up and said: "I've walked all the way, seven miles, down here, and I'm not hungry, and I'm not over-tired. It was just an excuse. If I haven't teeth, there are other things that I can eat. Don't you see how well I am? and yet I haven't had a bit of beer for several days; I can do without it. Now get the ribbon, quick! I want it in this buttonhole, so that all the world may know that Hobeana can do this thing for Christ's sake."

That was a year before I came to America. I often saw Hobeana, and I would say to him sometimes: "Well, Hobeana what about the beer? When you get home sometimes and are tired, and you smell it, and see great pots of it, don't you wish you could have some?"

"O, no!" he said, "Sometimes I go and I look at it, and I smell it, and I say: 'Hobeana, now don't you wish you had some? It is nice; it would taste nice, smells nice,' and I say, 'No; if it is nice, I am glad I can give up nice things—a thing that I love—to him who has done so much for me.' No, no, Inkosazana; a thing that I love for his sake."

Only three weeks ago I had a letter from one of our native Christians, and he said, "Hobeana is as usual, growing more and more to know and to love the Lord."—*Life and Light for Woman.*

Correspondence.

The Editor of

"THE CHINESE RECORDER."

DEAR SIR:—The article by Rev. T. Hatton on Irving's Orations is a sorry specimen of writing. Respect for the subject he treats rather than for his treatment of the same, prompts me to send you a few remarks, not in any sense in the way of criticism on Mr. Irving's Orations, but rather as a protest for the way Mr. Hatton has treated his subject. He evidently rushed into print without considering seriously what Mr. Irving's Orations contained. If Mr. Hatton had taken the advice he gives to his readers to heart, we should surely have had something different from the article in the *May Recorder*. Reasonable and sensible criticism from any quarter must be welcome to all, and I for one should have been most glad to see sensible remarks on Mr. Irving's charge against modern missions.

Personally I think Mr. Irving has taken the commands of Christ too literally. He has lost sight of the spirit in too great respect for the letter.

But it is not my intention to discuss Mr. Irving's sermon, but rather touch on one or two points in the strange letter of his critic.

1st. *Mr. Hatton has misapprehended the aim of the sermons.* Mr. Irving did not attempt to substitute the gospel of works for the gospel of grace, but rather how might the messenger best prepare himself to carry the 'gospel of grace' to 'dying men.' In a word, what did the words of Christ mean on the subject. This surely is the drift of the sermons, and one begins to wonder whether Mr. Hatton ever read what he attempts to criticize.

Then we gather from his statements the astounding fact that we did not come here to preach the

Kingdom of Heaven, etc. Then what did we come here to do! I came, and I hope we all did, including Mr. Hatton, to tell this poor people that the Kingdom of Heaven has come near them, and invite them to enter it. Jesus did this too, and he commissioned His disciples to take up the Baptist's message, "Repent," etc. Jesus did more; He expounded to us the nature of the Kingdom of Heaven. Does Mr. Hatton never preach "The Manifesto of the King" to the Chinese! He must, and when he does, he but expounds the laws of the Kingdom of Heaven, which he says he never came here to preach! The kingdom of course has a king, and when we preach we cannot but tell of "Our King" and all he has done and is doing for us. The kingdom contains all Mr. Hatton wants and much more. Mr. Hatton can easily refer to the passages. His concordance here will prove useful.

By borrowing Paul's phrase, "Let him be accursed," Mr. Irving only did it to emphasize the subject in hand. This is a thing that is done daily. For instance, suppose Mr. Hatton in the course of a sermon were to employ the quotation, "By winning words to conquer willing hearts" to emphasize a certain sentence. No reasonable hearer would look on and substitute Milton's contest for Mr. Hatton's own idea.

It is a pity Mr. Hatton ventured to attack the word "imagination." To say the least, if there was nothing of more importance in the book, he might have left this, for his own sake, untouched. Mr. Irving was a rhetorician, and as we know, these folk generally go a round about way to express their thoughts.

When the Bible says that the imaginations of men are evil, it does not thereby imply that they

are incapable of good. Such statements tend to bring the Bible into disrepute.

God has given us imagination as well as everything else, and this faculty is not the least of God's many beautiful gifts to us.

The man who finds all his imaginations evil is to be pitied.

It is never profitable to call men who stand head and shoulders

above us in the spiritual life, deluded, poor. Mr. Irving's intellect led him perhaps to an extreme in certain things. But men who in the main tenor of their life follow Christ, cannot surely be deluded. Nor can they who have the Holy Spirit be held to be poor.

EVAN MORGAN.

TAI-YUEN FU.

Our Book Table.

Journal of the China Branch of the Royal Asiatic Society, Vol. XXIII., No. 2, 1888. Issued at Shanghai, May, 1889.

THIS very valuable number of the *Journal of the Asiatic Society of Shanghai* shows that China is becoming much better understood than formerly. We know for instance that the land tax brings to the government about eight million pounds sterling. If we add to this the five million pounds collected by the Customs Service we have before us the two largest items of the revenue. In this book many facts are collected which throw light on the question how the land tax is collected. Just as rents are in many localities paid by the tenant farmer in the rice he has grown, so the government in very many cases receives the land tax in the form of rice or millet. The district magistrate does not in many cases pass forward what he receives of rice, copper cash or silver to the government, on the contrary he pays a fixed sum to the provincial treasury every year, and his private accounts are not examined. The surplus is in his own hands. He is lord and master in his district, paying his collectors, legal assistants and personal retinue out of this surplus. He must also secure the favor of the high officials of his province by presents. Should there be an outbreak of famine caused by floods

or drought he reports the circumstances, and the government then remits part or the whole of the taxes due from the district.

In the purchase of land the difference between white and red deeds is here explained. The red deed is registered in the Yamén. It is stated here that the whole amount paid for land is the sum of the separate amounts entered on the white and red deeds. This is done to avoid paying a tax of three per cent on the purchase money. I doubt if the practice in the North is quite the same as this.

By the frequency of rebellions and famines land often loses its owners. Any one is welcome to occupy such land on paying regular taxes. This is because the land reverts to the Emperor and he desires only the taxes from it. The Emperor's right does not divest the people of their right in the land. The people's right is to the whole of the land, with the exception of the amount of its produce due for taxes. Mr. Jamieson does not state this distinctly, but it appears to be the case. The first occupier is the owner. To this the government makes no objection if only he will pay his taxes. They claim nothing beyond taxes. The first comer may occupy, and he does not need a grant from the government.

There were large grants of land made by the Manchu Emperors to their followers who received titles

with these gifts and undertook to render feudal service. This is the old Asiatic feudalism. But beyond the exercise of this imperial privilege the people own the land throughout China. Here the democratic right enters, and this arises from the long inheritance of the land by the nation and from the moderation and wisdom of the conquerors, who knew that to seize the people's lands would be to alienate the minds of the owners so thoroughly that tranquillity could never be restored. There is a great power in Chinese democracy which acts as a counterpoise to the theoretical despotism of the government.

The land of a proprietor is subdivided among his sons. This leads to small proprietorship in the old provinces. When a son becomes a merchant or scholar he receives a less share of the produce of the land, or he leaves it entirely to his brothers who remain devoted to agriculture.

The tenant of land in some localities pays half of the produce as rent. At Ninghia Mr. Burnett says the landlord receives 1,700 cash per *mow* from the tenant. The average produce per *mow* is worth 3,500 cash. This shows that the landlord enjoys half the produce, while the Emperor receives about 60 cents per *mow*. Thus the Emperor's right amounts to one-sixth of the produce (this is unusually large), while the landlord receives one half. The tenant keeps a third of the produce in return for his labor and to support his family. In Kiang-si, Mr. Jamieson states that the land tax is only 25 cents a *mow*, or \$1.50 for an acre. There, however, the landlord also receives half the produce. In Hupéh, Mr. Boden says that good rice land produces a yield of four piculs, which sells for 3,400 copper cash. Of this, 1,400 cash go to the landlord and 300 to the government. Thus the government receives one-

twelfth and the landlord four-tenths. At Foochow Mr. Phillips states that the rice harvested from one *mow* is worth \$10.66. The Emperor receives 20 cents or one-fiftieth of the produce. There is a supplementary tax of rice paid in kind, but it is only two *sheng* per *mow*, which is $\frac{1}{100}$ th, supposing the *sheng* to be large. The landlord should receive half the crop, but he obtains no part of the secondary crops which the tenant may raise. In Kiang-su, Mr. Oxenham tells us that one *mow* sown with rice produces \$5.60, and out of this the Emperor receives one-eleventh and also $\frac{1}{3}$ th. At Shanghai, rice will produce \$8 a *mow*, and cotton \$10. The landlord receives \$3 and the Emperor 50 or 60 cents. The collection by the government of one-sixteenth on the incomes of small proprietors seems high for a fertile region like the plain of Shanghai, and amounts to fifteen pence in the pound. But the people can make profit by trading. This impost is a tax on farm labour only, which does not occupy the whole time of the people.

The Council of the Asiatic Society is to be congratulated on the success of this effort to obtain valuable information on the state of the rural population in China.

There is in addition to these special contributions a translation of a Latin treatise by a Chinese priest upon Legal Ownership. This is full of particular information on the subject for those parts of this province with which the author was acquainted and on the question generally. It is very useful to have this in English, and it will form a guide book on the subject of taxes, deeds, registration, buying and selling land and leases. This and a reprint of papers formerly published in the *Cycle on Land Tenure and Succession* give completeness to the treatment of the whole subject.

The Rev. Peter Hoang's treatise was printed in 1882 at the Press

of the Jesuit Mission at Zi-ka-wei. The Latin title is *De Lagali Dominio Practicae Notiones*.

— J. EDKINS.

WE are authorized by the Rev. H. C. DuBose to state that the price of the "Dragon Image and Demon" to missionaries is now reduced to \$1.65. The second edition of Mr. DuBose's Street Chapel Sermons is now in press.

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REV. William Campbell while at home has had printed two books for the blind—one of the Gospels and one the tract, "Talks with a Temple-keeper." He tried different methods, different kinds of type, etc., and gained much valuable information and experience, of which doubtless those who are at work for the blind will be glad to avail themselves.

REV. J. C. Hoare sends us two volumes of "Notes on Theology," which will be welcomed by those who are already familiar with Mr. Hoare's Notes on Ephesians and other works. They are divided into three books, the first being on "Systems of Doctrines," the second on "Systems of Duties," and the third on "The Future State." On white paper. Price 30 cents for the two volumes.

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Miss Spencer, of St. John's College, has prepared a very useful Primer for Chinese beginning to learn English. It is the outgrowth of experience, and though at first sight it might appear too simple and easy, it is not so when viewed from the Chinese standpoint. We believe Miss Spencer expects to follow this with a higher graded one by and by.—46 pages. Price 20 cts.

Editorial Notes and Missionary News.

MR. R. C. Forsyth, of the English Baptist Mission, writes, September 6th:—"The floods are subsiding, and the government is doing relief work at present, so we have left it to them. When the winter comes the distress will be most severe and all we can do will be needed."

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THE following, by Rev. Cyrus Hamlin, D.D., taken from *The Missionary Review of the World*, is a good illustration of the manner in which figures may be made to give a wrong impression, as well as furnishing a reply to some of the extravagant statements of Canon Taylor:—It is admitted that the natural increase of the heathen population far exceeds the number of conversions to Christianity. The Canon says in the *Fortnightly Review* that for every Christian convert added to the Church 180 heathen are added to heathendom! Hence he infers that missionary effort to convert the world is just as absurd as the race of a tortoise with a

railroad. The longer it continues the farther apart they become. Now we have nothing to do with his numbers but only with the absurdity of his view, which a decent regard to his reputation should have made him ashamed to utter. It is just like this. Suppose two brothers begin business, one with \$100,000 capital and the other with \$1,000. The elder with his \$100,000 engages in a business which yields him six per cent. annually on his capital. The younger begins a business which yields him fifty per cent. At the end of the first year one has gained \$6,000 and the other only \$500. Now the Rev. Canon Taylor contends that it will take the younger brother twelve years to reach the first year's interest of the elder brother's business. If he had only a schoolboy's knowledge of arithmetic he would easily find that in twelve years the younger would have just about the capital with which the elder started and in twelve more, having passed up into the millions, would

leave the elder so comparatively poor that he would not be able to invite him to his table to dinner, as the world goes.

But if we suppose that the learned Canon had forgotten his arithmetic and knew nothing of the laws of compound interest which govern populations still he had the facts before him in the published statistics of his subject. He knew, or should have known, that Christianity is increasing at a much higher per cent. than heathenism and that makes the Canon's reasoning ridiculous. He knew, or should have known, that native Protestant Christians in India increased from 91,000 in 1851 to 492,882 in 1881, more than five-fold, and the number of communicants in the same time nearly ten-fold, the native ministers twenty-seven-fold, and the number of lay preachers six-fold. If only this rate is kept up India will be christianized in less time than it took to christianize the Roman Empire. Canon Taylor claims that it can never be done; that missions are a miserable failure. He ridicules their work.

WE receive regularly from Japan a paper called *Romaji Zasshi*; it is well printed on good paper, but beyond this we dare not express ourselves, for though printed with roman letters there is scarce a word that we can recognize. We have an impression that it is the organ of the promoters of romanization in Japan. It looks simple, and would be much more readily mastered one would suppose than the hieroglyphics of the Chinese and Japanese. Rev. William Campbell, author of the interesting work "An Account of Missionary Success in Formosa," who recently passed through Shanghai on his way to his field of labor in Taiwanfoo, informed us that in Amoy they have a monthly paper published in Roman letters—quite an advance, certainly, in this line.

We should like to see the thing tried in Shanghai. Of course it would not do to romanize Wen-li, it must be mandarin or some local dialect. But we feel confident that with very little teaching the Chinese would take to it readily.

WE omitted to notice in our last issue the departure of Dr. Talmage for the United States on the 18th of July, on account of ill-health. Rev. Mr. Pitcher writes us that he had been up and down nearly all the spring and the beginning of the summer, and although the doctors had advised his going home early in the spring, yet Dr. Talmage hoped to recover and be able to spend another summer in China. In this, however, he was disappointed. News has been received of his safe arrival in San Francisco, "feeling much better."

MANY will hear with deep regret of the death of Mrs. Thomson, wife of the Rev. E. H. Thomson, formerly of Shanghai. The news came by cablegram, and so particulars are not yet to hand. We have received a very appreciative notice of her life, which came to hand too late for the present issue, but it will appear in our next. After all the work done by her in Shanghai it will be eminently true of her that "She being dead yet speaketh."

WE are indebted to Dr. Edkins for the following information:—At Soochow an anonymous author has reprinted the attack on Christianity and on Adam Schaal, published two centuries ago by Yang Kwang-sien. To this are added some other more recent pieces, including the hostile manifesto of certain Hunan graduates. Pecuniary help is asked to finish printing the volume. The spirit manifested is bitter, and old charges of immorality are recklessly repeated without attempt at proof.